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"*Methodologische Beiträge*," as well as the discussion of Cattell and Fullerton's "Small Differences of Sensation," proceed from the pen of Prof. Müller. Into these criticisms, as well as into a discussion of the support which this *Analyse* gives to Müller and Schumann's theory of 'hefted' weights, this is hardly the place to enter, as the object of this paper is to give, if possible, an intelligible résumé of a work which is as uncommonly hard to read as it is uncommonly rich in acute and sound psychological analysis.

F. ANGELL.

SOME RECENT ITALIAN PSYCHOLOGICAL LITERATURE.

By ALEXANDER F. CHAMBERLAIN.

In these brief abstracts and review-notes of recent Italian psychological literature no attempt has been made to cover the entire field, or to go into details of facts and technicalities, but simply to give in a few words some of the more important points discussed, theories advanced, suggestions made, and contributions of value added to the literature of the subjects treated. The topics considered are such as have appealed specially to the present writer.

Riddles. Dr. V. Giuffrida-Ruggeri¹ has found the "riddle," that test play of the folk, worthy a psychological study,—the foundations for such an investigation were laid long ago in the encyclopædic collections of Pitre, the *doyen* of Italian folklorists. It is in the riddle that is "poetically hidden" the wisdom of the folk-soul. The author attempts a classification of riddles, from the psychological point of view into: Descriptive, observational, instructive, emotional, imaginative, humorous. These popular riddles are a means by which we can get at "the contents of parents' minds," to a certain extent at least.

Imagination. Elsewhere² Dr. Giuffrida-Ruggeri discusses in rather brief fashion the "Evolution of the Imagination." Accepting the definition of Binet ("the imagination is the faculty of creating groups of images which do not correspond to any exterior reality"), he so interprets it as to exclude the traditional distinction between the "reproductive" and the "constructive" imagination, made so much of by Spencer and his disciples in psychology. It is doubtful if the so-called "reproductive imagination" is essentially different from ordinary association and memory. According to the author the evolution of the imagination is from the simply objective to the schematic, then from the schematic to the symbolic. Its course is from the primitive chaotic phantasmagoria to the symbolism that not infrequently falls a victim to involution. The history of the race and the development of the individual illustrate this evolution of the imagination. In its first stages at the beginning imagination is not very unlike the *rêverie* of a long repose. Indeed "the luxurious cycle of ancient Greek legends, a real spring-time of voluntary illusions, corresponds to what dreams are in the life of the individual, a true type of hallucinations and metamorphoses." This Greek metamorphosis is not only a transition from the known to the unknown, an extension of an anterior consciousness, but was perhaps the first classification ever

¹ Il valore psicologico dell' indovinello. Un' inchiesta sull' ideazione popolare. Riv. di Psicol., psich., e neurop., Vol. VI., pp. 1-4.

² L'evoluzione dell' immaginazione. Arch. per l'Antrop. e la Etnol. (Firenze), Vol. XXVIII (1898), pp. 197-206.

made in Greece. But, although metamorphosis is the master-way of Greek imagination, there were collaterals also,—contrast, Baldwin's suggestion of contradiction, etc. The schematic reduction of a mass of legends and myths, so fruitful in the history of art represents the next stage in the folk-imagination—the banquet of Atreus, the tale of the wandering knight in the Middle Ages, are examples here. With the introduction of abstract concepts and the removal of the image, or group of images, from the sphere of the concrete, the imagination becomes symbolic.

In general, we can say concerning the evolution of the imagination: "In the great religions of classic antiquity, when the external world was reflected in the still infantile mind as in a mirror, it appears in its objective phases splendid and phantasmagorical; in the Middle Ages, when the religious feeling reached its highest paroxysm, it became schematic; lastly, when religion is in a way to become one of the many social conveniences, it turns symbolic."

The importance of the evolution of this faculty of the human mind is further emphasized by Ambrosi's¹ "Psychology of the Imagination in the History of Philosophy," a work which appeared about the same time as the article just reviewed. In his "Anthropological-Pedagogical Studies," the first volume of which appeared in 1896² and the second in 1898,³ Professor Vitale Vitali discussing the resemblances and differences of a sexual sort between the school-boys and school-girls of the Romagna, devotes a section of his chapter on "Mental Constitution" to "Imagination and Association" (Vol. I, pp. 65-72; Vol. II, pp. 93-103). According to Vitali the examination of the artistic and literary productions show that women "rise through study to the comprehension of things to the reason that analyzes, that comprehends, as Legouv   says, and not to the reason that synthesizes, that creates." The drawings of the school-girls of the Romagna reveal the fact that they copy with the greatest patience and exactness; their work in general is clean, precise, but there is lacking the traits that reveal genius. Many of the boys' drawings, on the other hand, are less precise and exact, less neat and careful, but, with the few traits they possess, reveal a greater feeling for the true and the beautiful. Vitali experimented with a combination of the Dugas and Bourdon methods as to the images called up by particular words, and found that those evoked in girls were always simpler than those evoked in the boys, and always intimately associated with personality. The girls, in fact, "illustrated marvellously well the intellectual utilitarianism, that adopts the image most convenient to the ego, and not always that referring to the nature of the object recalled." Family, maternity, etc., are for them words rich in associations, the word *culla* especially so. Out of the girls (16-20 years) interrogated as to the image suggested by the word "cradle," 29 recalled the baby; 5 the mamma; 4 the motion of rocking, etc.; 3 the crying of the baby; 2 the sleep of the baby; 10 abstract ideas: innocence, maternal affection, tenderness, purity, the happiest period of life, maternal duties, the greater joy of woman, etc. Altogether, we may say that girls have less unity, boys less precision in their imaginative productions. Like Giuffrida-Ruggeri, Vitali sees nothing in the distinction between "reproductive" and "productive" imagination, since the former, the necessary antecedent of the latter, is only memory. According to Dr. Bagli, the folklorist, whom Vitali cites, the people of the Romagna, in general, as their popular literature proves, have never soared very

¹ La psicologia dell'immaginazione nella storia della filosofia. Roma, 1898.

² I Romagnoli. Forl  , 1896, pp. 116.

³ Le Romagnole. Torino, 1898, pp. 126.

high on the wings of fancy, although so little of their work has been printed that one may be misjudging their ability in this direction. In the faithful imitation of the classics, the older, more naïve element of the folk-imagination has been swamped. Artistic production, too, has fallen into equal impotence—almost all the great painters of the Romagna have been, more or less, imitators. The people of the Romagna are executors of a very exact, patient, minute, subtle sort, but lack, in general, artistic inspiration, the "*scatto artistico*." Even ceramic art (Faenza is in the Romagna) is with them imitation, not invention. Music is worse off still. There is room for a good book on imagination, association, imitation, as revealed to us in this part of the Italian peninsula.

Inhibition. Professor Ruggero Oddi, of the Physiological Institute in the University of Genoa, discusses "Inhibition from the Physio-Pathological, Psychological and Social Point of View."¹ The preface is dated September, 1897, hence Colozza's² study of inhibition from the side of pedagogy, is not referred to, although each section of the book is provided with an ample bibliography. Oddi's general position is somewhat like that of Mercier, whom he quotes approvingly: Every thing in the organic, as well as in the inorganic world, is the result of a continuous, incessant struggle of antagonistic forces. The animal organism and the nervous system are not removed from the sphere of action of this law,—the struggle only becomes more intense, varied and complex by reason of the greater intensity, variety and complexity which characterize its life, its mode of being and appearing. The struggle of dynamogeny and inhibition, the contest of the force seeking to free and the force seeking to control or to prevent, make up the nervous life of man, no less than they do the life of the universe. Equilibrium of these forces produces inertia. Inhibition, according to Oddi, is, like dynamogeny, "a fundamental function of the nervous system, one of the antagonistic elements in the great struggle for life, a manifestation of protoplasmic irritability, of the excitability of the nervous element." The pathological side of the phenomena of inhibition is seen in such augmentations or diminutions of the powers of inhibition as result in a disturbance of the struggle of action and inaction, which is not transitory merely as such alternations normally are, but more or less permanent. In education and civilization progress has been by the transforming power of inhibition—from the child to the adult, from the savage to the man of culture, man has trodden the path of inhibition, and criminals and other social monstrosities are the failures that have accumulated by the road-side. Education thus "consists of a series of inhibitory acts tending to modify and repress the instinctive impulses of animal nature, and to habituate the nervous centers and nerve paths to preventing the passage of those stimuli promotive of harmful manifestations of anti-social instincts, just as we are wont to intercept the path of all that may result to the disadvantage of the individual." Where this development is not possible because of congenital atrophy or the arrest of development in certain parts of the nervous system, and such cases are still very numerous, we get the "born criminal," whom education can only transform from a brutal criminal into a refined and elegant one. Crime and its consorts can only be abolished by the slow growth of social well-being, material and moral prosperity, the satisfaction of physiological needs, the gradual disappearance of all inter-social hates. The social inheritance of inhibition will ultimately prevent rather

¹ L'inibizione dal punto di vista fisio-patologico, psicologico e sociale. Torino, 1898. VIII, 166 pp.

² Del potere di inibizione. Nota di pedagogia. Torino, 1897, pp. 128.

than suppress the criminal. As to inhibition itself we shall know its nature *per se* only when we discover the real nature of nerve elements. Colozza's book on "Inhibition," treated from the socio-pedagogical standpoint, should be read in connection with his earlier work on "Play,"¹ to which it is a pendant.

Premeditation. According to Dr. Jacopo Finzi² premeditation is not a special or characteristic sign of any species of murder, as is often thought, and it is self-evident that a premeditated crime is not, *per se*, more dangerous than an unpremeditated one. The distinction between the two is a matter of psychology, not of penology. While born-criminals are especially given to premeditation, it is not uncommon in occasional criminals, lunatics, epileptics, etc. An earlier writer on the same subject, Bernardino Alimena³ had taken the view that the murderer who acts with premeditation is a particularly dangerous criminal, because premeditation is "the sign of an irreducible nature." Alimena considered that premeditation was, *per se*, a proof of the refractory character of the offender, in so far as reflexion is concerned. Certain mental affections, hypnotism, drunkenness, etc., are of great interest by reason of their influence upon premeditation.

Punishment. In his article "Considérations sur l'inefficacité de la peine chez les criminels vrais,"⁴ Dr. Cesare Agostini, Professor of Criminal Anthropology at the University of Perugia, while not agreeing with the letter of Holtzendorff's declaration that "penal systems are bankrupt," comes to the conclusion that punishment, as we have it to-day is not efficacious as a repressor of crime, as a protector of society—for real criminals are recidivists by nature and their anti-social instincts are not abolished but often encouraged by fixed terms of imprisonment. With occasional criminals and criminals by passion, such punishments as are now inflicted may sometimes secure amendment in the individuals through the feelings of shame and chagrin which they arouse, but this advantage is very little when compared with the depravity, degeneration and deprivation of profitable and useful employment of undoubted energies and abilities which prison-life so often entails. In fact, normal individuals, who really do not need it, their own conscience serving them as corrective, are the only ones to whom punishment would be of use. Dr. Agostini is a partisan of the school of Lombroso and Ferri, and would settle the matter by perpetual isolation of the criminal in penitentiary colonies, where his labor would do some good to the community whose social and moral development made necessary his ostracism for life. Life treatment of this sort, and not fixed periods of imprisonment, is the only safeguard society can employ, short of the elimination of all true criminals by death. But Dr. Agostini, like the rest of the modern positive school, sees too much that is fixed and typical in the criminal and magnifies the hereditary factor in crime more than the evidence justifies. He sees too often the born-criminal, and the "physical basis" of crime, still believes in the "criminal brain," and is hopelessly convinced that "for every one who obeys instinctively a criminal impulse, punishment is a means of intimidation eminently useless."

Soliloquy. Dr. A. Raggi⁵ has studied at the asylum in Pavia the soliloquy of 270 male and 210 female lunatics, with considerable detail

¹ Il giuoco nella psicologia e nella pedagogia. Torino, 1895, pp. 282.

² Il valore psicologica della premeditazione. [Estr. d. *Scuola Positiva*]. Firenze, 1897, pp. 11.

³ La premeditazione in rapporto alla psicologia, al diritto, alla legislazione comparata. Con diagrammi. Torino, 1888, pp. XV, 286.

⁴ Rev. de Psychol. clin. et thérap., Vol. III (1899), pp. 72-78.

⁵ Osservazioni e considerazioni cliniche sul soliloquio dei pazzi. Il Manicomio moderno, Vol. XIV (1898), pp. 399-423.

as to condition, time, circumstance, stimuli, etc. Aside from the clinical data, the following, among other facts, are brought out by the investigation:

1. Soliloquy, while much more common in female, is very frequent with male lunatics.
2. Soliloquy occurs both by night and by day; its absence by night is very common, its absence by day much less so.
3. Soliloquy during sleep does not seem to be more common in lunatics than in sane individuals, rather rarer in fact.

In general, the soliloquy of lunatics has essentially the same significance as their ordinary language, but it needs always to be given more attention, for it possesses characters more evident and escapes all presumption of artifice or simulation.

Collective Psychology. French writers, Tarde and Le Bon especially, have been charged with borrowing not a few ideas and suggestions from the Italian psycho-criminologists, in particular from Sighele, whose "Criminal Couple"¹ saw its second edition in 1897. Here the phenomenon of criminal association, with its unique factor of suggestion, is seen in its simplicity, if that is at all possible, and all the facts of active and passive co-operation in criminality *à deux*, double suicides, double lunacies, love-murders, infanticides, etc., are touched upon, including the interesting and important folk-idea of the *succubi* and the demon-possession of the dark ages in Europe and elsewhere. The author holds, with Morselli, Ferri and others, that suicide and homicide follow contrary laws of development, and that, in love, suicide came first, then homicide, for which view there is not a little evidence to be gained from the study of primitive peoples, with whom love and its woes are much more common than most of us have thought.

That the "crowd," so much be-written of late years, by the writers of the Italian and French schools, Sighele, Tarde, LeBon, and others, is not so black as it has been painted may be read in Pasquale Rossi's "Mind of the Crowd,"² who exploits some of its virtues. Not infrequently crowds display altruistic and anti-criminal feelings, impulses, etc., and their pacific labors are by no means uncommon. However, the evidence is hardly enough to enable us as yet to scout the old saying: *Senatores boni viri, senatus mala bestia*.

Over against the crowd we may set the vagabond about whom quite a respectable mass of literature is growing up, as witness the essay of Cavaglieri and Florian, and the article of Donati.³ The latter describes, with some detail, a "vagabond mystic;"⁴ a fellow, who, in the early Christian days, or even in the Middle Ages, would have been a sort of saint, but is now classed among the degenerates, with weak moral sense, exaggerated mysticism, and ambulatory delirium.

BOOK NOTES.

G. S. H.

Die Wanderungen der Tiere, von WILLIAM MARSHALL. Seele and Co., Leipzig, 1897. pp. 24.

This is an interesting lecture describing very briefly the migratory habits and range of many species of birds and animals.

¹ La coppia criminale. Studio di psicologia morbosa. Torino, 1897, XVI, 216 pp.

² L'animo della folla (Appunti di psicologia collettiva). Cosenza, 1898, XIII, 286 pp.

³ I vagabondi. Torino, 1897.

⁴ Un caso di vagabondaggio mistico. Riv. Sperim. di Fren. Vol. XXIII (1897), pp. 160-173.